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THE  
CO-OPERATIVE MAGAZINE.

No. IV. Vol. 9.]

APRIL, 1873.

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On thy green smiling shores the night  
 shadows are closing,  
 And the home of my youth smiles  
 no longer for me.  
 Tho' humble the cabin that form'd  
 my lone dwelling,  
 'Tis to Memory holy, where'er I may  
 roam,  
 And when years pass away will pos-  
 sess its sweet spelling,  
 For the shrine of the heart is our  
 infancy's home!  
 Thou dost sleep, my old sire, in thy  
 cold bed for ever;  
 There my mother too rests,—would  
 their slumber was mine!  
 While thy son weeps to feel in his  
 last sad endeavour  
 He never shall mingle his ashes  
 with thine!—  
 And yet 'tis no crime from my land  
 that expells me,  
 My hands are unstain'd, and my in-  
 tent is pure;  
 'Tis society's error that crushes and  
 tells me,  
 That no country remains for the  
 lowly and poor.  
 'Tis true that pale Famine was  
 shrieking around us,  
 But Abundance was teeming in  
 Luxury's store,  
 And Plenty was smiling, while Misery  
 bound us,  
 Till Oppression's stern hand could  
 degrade us no more.  
 Could not Grandeur impart from its  
 pomp and its treasure  
 Some portion of good, our afflic-  
 tions to heal?  
 Could not Affluence find—in benefi-  
 cence—pleasure,

And confess that the humble had  
 hearts that could feel.  
 Oh! why from our land and our kin-  
 dred thus tear us,  
 To far distant climes, on so sordid  
 a plan?  
 From this fate could not Equity dic-  
 tate to spare us,  
 And yield to mankind, the just  
 birthright of man!  
 Thou weep'st, belov'd partner of all  
 my past sorrow,  
 Yet our infant is laughing, and  
 plays with thy tear,  
 To him, there is bliss in the dawn of  
 Hope's morrow!  
 But to us, no kind heart-beam will  
 ever appear.  
 Oh! I feel round my heart, our lost  
 friends still are clinging,  
 As their agony's kiss on my pale  
 cheek they prest,  
 Their last farewell sighs, on the chill  
 breeze is winging,  
 The last parting throb is yet keen at  
 my breast.  
 But perchance they may follow,  
 where now we are driven,  
 In some forest, or desert, yet friend-  
 ship may smile,  
 And some long cherish'd face beam  
 like bright rays from heaven,  
 To cheer the lone heart of the  
 hapless Exile!  
 See! the last streak of land, the red  
 sun-beam is o'er it,  
 Now, 'tis sunk in the ocean,—with  
 it my heart fell,  
 To the Exile what hope can now ever  
 restore it?  
 Dear land of my fathers! lov'd Erin,  
 farewell!

WILMINGTON FLEMING.

### NOTICES.

*We have received from Miss Frances Wright, the Founder of the Community at Nashoba, a most interesting and able exposition of the principles of that establishment. We hope to insert the whole of this valuable document in our next.*

*The inquiries of our correspondent J. S. can be answered more satisfactorily by personal application at the Rooms of the Society; and as J. S. proposes to attend the meetings, we trust he will take an early opportunity of repeating his suggestions, many of which appear to be highly deserving of attention.*



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[VOL. III.

NASHOBA.

*Explanatory Notes respecting the Nature and Object of this Institution, and of the Principles on which it is founded. [Addressed to the friends of human improvement in all countries and of all nations\*.]*

THE Institution of Nashoba was founded in the autumn of 1825, in the western district of the state of Tennessee (North America), by Frances Wright.

The object of the founder was to attempt the practice of certain principles, which in theory had been frequently advocated. She had observed that the step between theory and practice is usually great; that while many could reason, few were prepared to proceed to action; and that yet mankind must reasonably hesitate to receive as truths, theories, however ingenious, if unsupported by experiment. In the individual who should first attempt an experiment opposed to all existing opinions and practice, she believed two moral requisites to be indispensable,—mental courage, and, as some writer has defined it, a passion for the improvement of the human race. She felt within her-

\* The editors and conductors of periodical publications, in whatever language, are requested to assist the circulation of this Address by giving it insertion in their pages.

VOL. III.

self these necessary qualifications: and strongly convinced of the truth of the principles which, after mature consideration, her heart and head had embraced, she determined to apply all her energies, and to devote her slender fortune to the building up of an institution which should have those principles for its base, and whose destinies she fondly hoped might tend to convince mankind of their moral beauty and practical utility. Actuated from her earliest youth by a passionate interest in the welfare of man, she had peculiarly addressed herself to the study of his past and present condition. All her observations tended to corroborate the opinion, which her own feelings might possibly in the first instance have predisposed her to adopt, *that men are virtuous in proportion as they are happy, and happy in proportion as they are free.*

She saw this truth exemplified in the history of modern and of ancient times. Every where knowledge, mental refinement, and the gentler, since the more ennobling, feelings of humanity, have kept pace, influx or reflux, with the growth or depression of the spirit of freedom.

But while human liberty has engaged the attention of the enlightened, and enlisted the feelings of the generous of all civilized nations, may we not inquire if this liberty has been rightly un-

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derstood? Has it not been with limitations and exceptions tending to neutralize its effects? with invidious distinctions tending to foster jealousies, or to inspire injurious ambition? Has it, in short, been pure and entire in principle, universal in the objects it embraces, and equal for all races and classes of men? Liberty without equality—what is it but a chimera? And equality—what is it also but a chimera, unless it extend to all the enjoyments, exertions and advantages, intellectual and physical, of which our nature is capable?

One nation, and as yet one nation only, has declared all men born free and equal, and conquered the political liberty of its citizens,—with the lamentable exception indeed of its citizens of colour. But is there not a liberty yet more precious than what is termed *national*, and an equality more precious than what is termed *political*? Before we are citizens, are we not human beings? and ere we can exercise equal rights, must we not possess equal advantages, equal means of improvement and of enjoyment?

Political liberty may be said to exist in the United States of America, and (without adverting to the yet unsettled, though we may fondly trust secured, liberties of America's southern continent) *only there*. Moral liberty exists *nowhere*.

By political liberty we may understand the liberty of speech and of action, without incurring the violence of authority or the penalties of law. By moral liberty may we not understand *the free exercise of the liberty of speech and of action*, without incurring the intolerance of popular prejudice and

ignorant public opinion? To secure the latter, where the former liberty exists, what is necessary but "to will it?" Far truer is the assertion as here applied to moral liberty, than as heretofore applied to political liberty. To free ourselves of thrones, aristocracies and hierarchies, of fleets and armies, and all the arrayed panoply of despotism, it is *not* sufficient to will it. We must fight for it; and fight for it too with all the odds of wealth and power and position against us. But when the field is won, to use it is surely ours; and if the possession of the right of free action inspire not the courage to exercise the right, liberty has done but little for us. It is much to have the fetters broken from the limbs, but yet more is it to have them broken from the mind. It is much to have declared men free and equal, but it shall be more when they are rendered so; when means shall be sought and found, and employed to develop all the intellectual and physical powers of all human beings, without regard to sex or condition, class, race, nation, or colour; and when men shall learn to view each other as one great family, with equal claims to enjoyment, and equal capacities for labour and instruction,—admitting always the sole differences arising out of the varieties exhibited in individual organization.

It were superfluous to elucidate by argument the baleful effects arising out of the division of labour, as now existing, and which condemns the larger half of mankind to an existence purely physical, and the remaining portion to pernicious idleness, and occasionally to exertions painfully, because solely, intellectual. He



who lives in the single exercise of his mental faculties, however usefully or curiously directed, is equally an imperfect animal with the man who knows only the exercise of his muscles. Let us consider the actual condition of our species. Where shall we find a single individual, male or female, whose mental and physical powers have been fairly cultivated and developed? How then is it with the great family of human-kind? We have addressed our ingenuity to improve the nature and beautify the forms of all the tribe of animals domesticated by our care,—but man has still neglected man; ourselves, our own species, our own nature, are deemed unworthy, even unbecoming, objects of experiment. Why should we refuse to the human animal care at least equal to that bestowed on the horse or the dog? His forms are surely not less susceptible of beauty; and his faculties, more numerous and more exalted, may challenge at the least equal development.

The spirit of curiosity and inquiry which distinguishes the human animal, and which not all the artificial habits and whimsical prejudices of miscalled civilization have sufficed to quench, seems as yet, for the most part, to have been idly directed. Arts and sciences are multiplied, wants imagined, and luxuries supplied; but the first of all sciences is yet left in the germ. The first great science of human beings—the science of human life,—remains untouched, unknown, unstudied; and he who should speak of it might perhaps excite only astonishment. All the wants and comforts of man are now abstracted, as it were, from himself. We hear of the wealth

of nations, of the powers of production, of the demand and supply of markets; and we forget that these words mean no more, if they mean any thing, than the happiness, and the labour, and the necessities of men. Is it not the unnatural division of mankind into classes,—operative, consuming, professional, enlightened, ignorant, &c., which inspires this false mode of reasoning, and leads the legislator and œconomist to see in the most useful of their fellow creatures only so much machinery for the creation of certain articles of commerce, and to pronounce a nation rich, not in proportion to the number of individuals who enjoy, but to the mass of ideal wealth thrown into commercial circulation? Surely it is time to inquire if our very sciences are not frequently as unmeaning as our teachers are mistaken, and our books erroneous! Surely it is time to examine into the meaning of words, and the nature of things; and to arrive at simple facts, not received upon the dictum of learned authorities, but upon attentive personal observation of what is passing around us! And surely it is more especially time to inquire why the occupations the most useful and absolutely necessary to our existence and well-being, should be held in disrepute; and those the least useful, nay, frequently the most decidedly mischievous, should be held in honour! The husbandman who supports us by the fruits of his labour, the artisan to whom we owe all the comforts and conveniences of life, are banished from what is termed intellectual society; nay worse, but too often condemned to the most severe physical privations and to the grossest mental

ignorance ; while the soldier who lives by our crimes, the lawyer by our quarrels and our rapacity, and the priest by our credulity or our hypocrisy, are honoured with public consideration and applause.

Were human life studied as a science, and (as it truly is) the first and most important of all sciences, to which every other should be viewed only as the hand-maiden, it would soon appear that we are only happy in a due and well-proportioned exercise of all our powers, physical, intellectual, and moral ; that bodily labour becomes a pleasure when varied with mental occupation, and cheered by free and happy affection ; and that no occupation can be in itself degrading, which has the comfort and well-being of man for its object.

It will appear evident upon attentive consideration, that equality of intellectual and physical advantages is the only sure foundation of liberty ; and that such equality may best, and perhaps only, be obtained by a union of interests and co-operation in labour. The existing principle of selfish interest and competition has been carried to its extreme point ; and in its progress has isolated the heart of man, blunted the edge of his finest sensibilities, and annihilated all his most generous impulses and sympathies. Need we hesitate to denounce the principle as vicious, which places the interests of each individual in continual opposition to those of his fellows ? which makes of one man's loss another's gain, and inspires a spirit of accumulation that crushes every noble sentiment, fosters every degrading one, makes of this globe a scene of strife, and the whole human race idolaters of gold ?

And must we be told that this is in the nature of things ? It certainly is in the nature of our anti-social institutions,—and need we seek any stronger argument to urge against them ?

Man has ever been judged a social animal. And so he truly is ; equally,—we might even hazard the assertion, *more*—capable of being moved to generous feeling and generous action through his affections and his interests rightly understood, than he is now moved to violence, rapine, and fraud, by hard necessity, and his interests falsely interpreted. Let us not libel human nature ! It is what circumstance has made it. But as, profiting by experience, we shall change the education of youth, remould our institutions, correct our very ideas of true and false, of right and wrong, of vice and virtue, we may see human nature assume a new form, and present an appearance rich in peace and enjoyment, yet more rich in future hope.

It will readily be conceded, that how great soever the differences stamped on each individual by original organization, that by fostering the good and repressing the evil tendencies, by developing every useful faculty and amiable feeling, and cultivating the peculiar talent or talents of every child, as discovered in the course of education, that all human beings (with the single and rare exceptions presented by malconformation of the physical organs) might be rendered useful and happy. And admitting only a similar capability of improvement in our own species that we see in other races of animals, we may with justice set no limits to our expectations respecting it, so soon as it shall become,



through successive generations, the object of judicious and fearless experiment.

But if we should hazard the assertion—that of children we may make what we please, we must accord that it is otherwise with men. The simplest principles become difficult of practice when habits, formed in error, have been fixed by time; and the simplest truths hard to receive, where prejudice has warped the mind.

The founder of Nashoba looks not for the conversion of the existing generation; she looks not even for its sympathy. All that she ventures to anticipate is the co-operation of a certain number of individuals, acknowledging the same views as herself, a similar interest in the improvement of man, and a similar intrepidity to hazard all things for his welfare. To these individuals, now scattered throughout the world, and unknown probably to each other, she ventures to address herself. From their union, their co-operation, their exertions, she ventures to anticipate a successful experiment in favour of human liberty and human happiness. Let them unite their efforts (their numbers will not be too many); and in a country where human speech and human action are free, let them plant their standard in the earth, declare fearlessly their principles, however opposed to the received opinions of mankind, and establish their practice accordingly with consistence and perseverance.

This has been attempted at Nashoba;—not in a spirit of hostility to the practice of the world, but with a strong moral conviction of the superior truth and beauty of that consecrated by the legal

act of the founder. By a reference to that act it will be seen that the principles on which the institution is based, are those of human liberty and equality, without exceptions or limitations; and *its more especial object, the protection and regeneration of the race of colour, universally oppressed and despised in a country self-denominated free.* This more immediate object was selected and specified by the founder; first, because her feelings had been peculiarly enlisted in behalf of the negro; and secondly, because the aristocracy of colour is the peculiar vice of the country which she had chosen as the seat of her experiment.

The limits of the present address will not admit of a detailed defence of the principle, and explanation of the practice of co-operative labour. And however great their advantages, the founder of Nashoba views them as entirely subordinate to the one great principle of human liberty, which she believes them calculated to further and secure. She sees in the co-operative system, as it has been termed, *the means, not the end*; but after mature consideration of its theory, and some observation of its practice, believing it the best means yet discovered for securing the one great end—that of human liberty and equality,—she has for that reason, and that reason only, made it the base of the experiment at Nashoba.

The institution of Nashoba being thus founded on the broad basis of human liberty and equality, every provision made by the legal act of the founder, as well as the subsequent regulations of the trustees, are shaped in accordance with it. It will be seen by a reference to that public record, of

which it is recommended to attach a copy to this Address, that the personal independence of each individual member of the society is effectually secured; and that, without disputing the established laws of the country, the institution recognizes only, within its bosom, the force of its own principles.

It is declared on the deed of the founder, that no individual can be received as a member but after a noviciate of six months, and then only by a unanimous vote of the resident proprietors. It is also provided, that the admission of a husband shall not involve that of a wife, nor the admission of a wife that of a husband; nor the admission of either or of both of the parents, that of children *above the age of fourteen*. Each individual, having passed the age of fourteen, must pass through a separate trial, and be received or rejected on the strength of his or her merits or demerits. And as in the reception of members the individual character is the only one recognized; so by the principles of the institution, that character can never be forfeited. The marriage law existing without the pale of the institution is of no force within that pale. No woman can forfeit her individual rights or independent existence, and no man assert over her any rights or power whatsoever, beyond what he may exercise over her free and voluntary affections: nor, on the other hand, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while to every individual member of either sex is secured the protection and friendly aid of all.

The tyranny usurped by the matrimonial law over the most sacred of the human affections, can perhaps only be equalled by that of the unjust public opinion which so frequently stamps with infamy or condemns to martyrdom the best grounded and most generous attachments which ever did honour to the human heart, simply because unlegalized by human ceremonies, equally idle and offensive in the form, and mischievous in the tendency.

This tyranny, as now exercised over the strongest, and at the same time, if refined by mental cultivation, the noblest of the human passions, had probably its source in religious prejudice and priestly rapacity, while it has found its more plausible and philosophical apology in the apparent dependence of children on the union of the parents. To this plea it might perhaps be replied, that the end, how important soever, is not secured by the means; that the forcible union of unsuitable and unsuited parents can little promote the happiness of the offspring; and that supposing the protection of children to be the real source and object of our code of morals and of our matrimonial laws, what shall we say of the effects of these humane provisions on the fate and fortunes of one large family of helpless innocents, born into the world in spite of all prohibitions and persecutions, and whom a cruel law, and yet more cruel opinion, disown and stigmatize. But how wide a field does this topic embrace! How much cruelty, how much oppression of the weak and the helpless does it not involve! The children denominated illegitimate or *natural* (as if in contradistinction to others



who should be out of nature because under law), may be multiplied to any number by an unprincipled father, easily exonerated by law and custom from the duties of paternity; while these duties, with their accompanying shame, are left to a mother, but too often rendered desperate by misfortune. And should we follow out our review of the law of civilized countries, we shall find the offspring termed legitimate, with whom honour and power and possession are associated, adjudged, in cases of matrimonial dissensions, to the father, who by means of this legal claim has not unfrequently bowed to servitude the spirit of a fond mother, and held her as a galley-slave to the oar.

But it is not here that this subject can be discussed in all its bearings. The writer of this article will, however, challenge all the apologists of existing institutions and existing opinions, to test them by the secret feelings of their own bosom, and then to pronounce on their justice. She will challenge them to consider the wide field of human society as now existing; to examine its practice, and to weigh its theory; and then to pronounce on the consistency of the one and the virtue of the other. She will challenge them to determine how many of the existing evils, and numerous family of physical diseases which now torture the human species, have not their source in the false opinion and vicious institutions which have perverted the best source of human happiness,—the intercourse of the sexes,—into the worst source of human misery? Let us look into our streets, our hospitals, our asylums; let us look into the secret thoughts of

the anxious parent, trembling for the minds and bodies of sons starting into life, or mourning over the dying health of daughters condemned to the unnatural repression of feelings and desires inherent in their very organization, and necessary alike to their moral and physical well-being! Or let us look to the wretched victims, not of pleasure, not of love, nor yet of their own depravity, but of those ignorant laws, ignorant prejudices, ignorant code of morals, which condemn one portion of the female sex to vicious excess, another to as vicious restraint, and all to defenceless helplessness and slavery; and generally the whole of the male sex to debasing licentiousness, if not to loathsome brutality. And must we be told that "private vices are public benefits;" that the units of individual misery make the sum of the general good; or that the immolation of some, and suffering of all, are requisite to secure public order, and to moderate human population to the supplies yielded for its support? As if living creatures could ever positively, and for any space of time, exceed the means of subsistence; or as if their tendency to increase beyond a healthy sufficiency of those means could ever be repressed, save by the increase and spread of just knowledge and right feeling, which should teach human beings to consider the creation of other human beings as the most important of all actions, and the securing to the beings of their creation a sound and healthy organization, and equally a sound and healthy education, with all the means of a happy existence, as the most important of all duties.

In the moral, intellectual, and

physical education of both sexes should we then seek, as we can only find, the source and security of human happiness and human virtue. Prejudice and fear are weak barriers against passions which, inherent in our nature, and demanding only judicious training to form the ornament, and supply the best joys of our existence, are maddened into violence by pernicious example, and pernicious restraint varied with as pernicious indulgence. Let us correct our views of right and wrong; correct our moral lessons, and so correct the practice of rising generations. Let us not teach that virtue consists in the crucifying of the affections and appetites, but in their judicious government! Let us not attach ideas of purity to monastic virginity, impossible to man or woman without consequences fraught with evil; nor ideas of vice, to connections formed under the auspices of kind feeling! Let us inquire, not if a mother be a wife, or a father a husband, but if parents can supply to the creatures they have brought into being all things requisite to make existence a blessing! Let the force of public opinion be brought against the thoughtless ignorance or cruel selfishness, which, under the sanction of a legal or religious permit, so frequently multiplies offspring beyond the resources of the parents! Let us check the force of passions, as well as their precocity, not by the idle terror of imaginary crime in the desire itself, but by the just and benevolent apprehension of bringing into existence unhappy or imperfect beings! Let us teach the young mind to reason, and the young heart to feel; and instead of shrouding our own bodies, wants, desires, senses, af-

fections and faculties in mystery, let us court inquiry, and show that acquaintance with our own nature can alone guide us to judicious practice, and that *in the consequences of human actions exist the only true test of their virtue or their vice.*

We need only observe the effects of the present system, to be convinced of its error. Where is the repressive force of public opinion perceived? Whom does it affright? The poor, the ignorant, the unhappy pauper, the diseased profligate, the licentious hypocrite? Is it they who feel the force either of just or unjust censure, or who hesitate to call into existence sentient beings born to ignorance, want, and disease? No! Is it not rather upon that class whose feelings and intellects have been most cultivated, and who consequently are best fitted to give life to a healthy and intellectual race, upon whom the weight of coercive prejudice falls?

Let us advert to the far more important half of the human species (whether we consider their share in the first formation and rearing of the infant, or their moral influence on society). Let us consider the effects of existing institutions and opinions as exemplified among women. In what class do we find the largest number of childless females, and devoted victims to unnatural restraints? Certainly among the cultivated, talented, and independent women, who (in England more especially) shrink equally from the servitude of matrimony and the opprobrium stamped on unlegalised connections.

But again, the writer of this Address must observe that she can here only touch upon subjects



which she feels herself prepared to examine in detail, but which she must defer until a suitable medium be supplied in the periodical publication, which it will be the object of the Society to issue as soon as it can be done consistently with its interests.

It is considered that the peculiar object of the founder, "the benefit of the negro race," may best be consulted by the admission and incorporation of suitable individuals of that and the mixed race, on the same principles of equality which guide the admission of all members: and further, that such individuals may best be found among the *free citizens* of colour, who form no inconsiderable, and frequently a very respectable body in the American population, more especially in that of the southern cities.

As it was the object of the founder to attempt the peaceful influence of example, and silently to correct the practice and reach the laws through the feelings and the reason of the American people, she carefully forebore from outraging any of the legal provisions in the slave state in which she ventured to attempt her experiment, or those of any of the slave states with which she is acquainted, and trusted confidently to the national good sense, and to the liberality fostered by the national institutions, for the safety of any experiment, however opposed to the national prejudices, which should be undertaken in a spirit of kindness to all men, and conducted within the limits of private, or, as in the present case, of *associate property*.

It is not supposed that (with some rare exceptions) human beings raised under the benumbing

influence of brutal slavery, can be elevated to the level of a society based upon the principles of moral liberty and voluntary co-operation. The experiment therefore, as respects the *slave* population, it is intended to limit, at Nashoba, to the first purchase of the founder, excepting in cases where planters, becoming members, may wish to place their negroes under the protection of the institution. And looking to effect the more especial object of the institution through the present free race of colour, and more especially by the education of coloured children, the founder judged that she should best conciliate the laws of the Southern States and the popular feeling of the whole Union, as well as the interests of the emancipated negro, by providing for the colonization of all slaves emancipated by the institution in a free country without the limits of the United States. Personal observation had taught her the danger of launching a *freed slave* into the midst of an inimical population. And if unfit, as he must of necessity be, for incorporation into the society as a free proprietor, it appeared consistent with justice and humanity to enforce his being sent to a country of safety for his colour, when ejected from the protection of the institution.

While occupied, as they fondly hope, in paving the way for the moral regeneration of America's citizens of colour, the trustees of Nashoba believe that *slavery* may safely be left to work its own ruin. The falling price of cotton must soon reduce to *zero* the profits of the upland planter, and fortunately the growth of sugar is restricted by climate to a small portion of the American slave terri-

tory. But when the bankrupt fortunes of the Southern planters shall have put an end to the *internal slave-trade* of the United States; and Maryland, Virginia and Kentucky, the *Guinea* of the states further south, shall have lost their *last staple commodity of profit*, the principles avowed at Nashoba may then attract the national attention; the olive of peace and brotherhood be embraced by the white man and the black, and their children, approached in feeling and education, gradually blend into one their blood and their hue.

The writer of this Address is fully aware that the topic most offensive to the American public is that now under consideration. But so, to that public, is it more peculiarly addressed; not, it will be believed, with a *view to offend*, but with the single view of exposing the principles of Nashoba to the American people, and calling their attention to the cool investigation of a subject, unhappily seldom approached but with the anger of sectional, or the pride of national feeling.

The strength of the prejudice of colour, as existing in the United States and in the European colonies, can, in general, be little conceived, and less understood in the old continent. Yet, however whimsical it may there appear, is it, in fact, more ridiculous than the European prejudice of birth? The superior excellence which the one supposes in a peculiar descent or merely in a peculiar name, the other imagines in a peculiar complexion or set of features. And perhaps it is only by considering man in many countries, and observing and comparing all his varying and contradic-

tory prejudices, that we can discover the equal absurdity of all.

Those to whom the American institutions and American character are familiar, and who have considered the question of American negro slavery in all its bearings, will probably be disposed to pronounce with the writer of this Address, that the emancipation of the coloured population cannot be *progressive through the laws*. It must, and can only be, *progressive through the feelings*, and through that medium be finally complete and entire, involving at once political equality and the amalgamation of the races.

And has Nature (as slave apologists would tell us) drawn a Rubicon between the human varieties of physiognomy and complexion? or need we enter into details to prove that no *natural antipathy* blinds the white Louisianian to the charms of the graceful Quadroon, however the force of prejudice or the fear of public censure makes of her his mistress, and of the whiter-skinned, but often not more accomplished or more attractive female, his wife? Or must we point to the intercourse in its most degraded forms, where the child is the marketable slave of its father? Idle indeed is the assertion that the mixture of the races is not in nature. If not in nature, it could not happen; and being in nature, since it *does* happen, the only question is, whether it shall take place in good feeling and good taste, and be made at once the means of sealing the tranquillity and perfecting the liberty of the country, and of peopling it with a race more suited to its southern climate than the pure European, or whether it shall proceed, as it now does, viciously



and degradingly, mingling hatred and fear with the ties of blood,—denied, indeed, but stamped by nature herself upon the skin. The education of the race of colour would doubtless make the amalgamation more rapid, as well as more creditable; and so far from considering the physical amalgamation of the two races, when accompanied by their moral approximation, as an evil, it must surely be viewed as a good equally desirable for both. In this belief the more especial object of the institution of Nashoba is to raise the man of colour to the level of the white. Where fitted by habits of industry and suitable dispositions to receive him as a brother and equal, and after due trial as proprietor, trustee of the property; to educate his children with white children; and thus approaching their minds, tastes, and occupations, to leave the affections of the rising generation to the dictates of free choice.

It may be necessary to advert to one provision of the Deed of Trust, which establishes a difference between trustees and associates, and fixes a period (fifty years from the date of the gift of the property) when the distinction shall cease, and every proprietor possess the full character of trustee.

The founder being greatly anxious that the principles of moral and intellectual liberty consecrated in her Deed should be preserved in their purity, and that her more especial object,—the protection and regeneration of the race of colour, should never be lost sight of so long as the oppression of that race should find a sanction in the laws or in the feelings of the more numerous population, she was desirous of confining the moral

trust of the institution within very special limits. And yet at the same time, believing that many individuals might constitute useful and happy members of the institution, whose intellectual faculties or moral courage might not be of that strength as to render them safe guardians of principles, in practice at least, so novel, or of the peculiar interests of a proscribed race, she judged it a less evil to admit of a distinction in the powers, not the rights, of proprietors, than to restrict too scrupulously their number, or to endanger the great moral objects of the institution itself. The duration of such a distinction was limited to fifty years, in the belief that before that period the great majority of the adult members must be supplied from the schools of the Institution, and consequently absolved from those prejudices with which we of the present generation are all, more or less, imbued.

The limits prescribed to this paper are already exceeded. But however imperfectly elicited many of the principles here touched upon, it is believed the present observations will sufficiently explain the nature of the institution, and the bearing of the different provisions made in the Deed of the founder. It remains only to explain a few regulations adopted by the trustees, and to present a few observations applicable to those who may imagine in the institution a mode of life and a moral practice suited to their feelings and opinions.

1st. It must be premised that Nashoba offers only a life of exertion, and at the present time one of privation,—rough cabins, simple fare, and active occupation.

Yet although based upon the principle of co-operative labour no less than upon that of united interest, the imperfect education and pernicious habits which have unfitted many of the present generation from regular active exertion, who may *morally* be the most fitted to advance the interests of the institution, and to receive and impart happiness therein, it is provided that an equivalent may be rendered in money by such members as cannot furnish by their labour suitable assistance to the society. The highest sum demanded of an individual is *two hundred dollars per annum*. The pecuniary demand within this sum must of course be proportioned to his or her fitness for useful occupation.

2ndly. Such as may possess the gifts of fortune and the moral feeling to devote their property, or any part of it, to forward the object of the institution, will do so voluntarily, and must then place the property so given at the disposal of the society, by a writing under their hand duly attested, and of which a record will be kept. But it will never be expected of any individual to bring with him more than the practical knowledge of a useful employment, agricultural or mechanical, with industry to pursue it steadily; or, as above stated, a sufficient equivalent in property to warrant exemption from the same.

3dly. The moral requisites which can alone ensure admission to any individual, must, it is feared, circumscribe the admission of adults within narrow limits. An amiable and willing disposition, kindly affections, simple tastes, a high tone of moral feeling, with a liberal tone of thinking, must be evinced by those who aspire to

the character of trustees of Nashoba.

4thly. It will sufficiently appear from the substance of this Address, and from the observations appended to the Deed itself, that religion, properly so called, occupies no place in the creed of the institution, and that the rule of *moral practice* there proposed has simply and singly in view human happiness; considering as virtuous, whatever practice tends to promote that happiness, as vicious, whatever tends to counteract it. It is indeed usual to attach as many meanings to the word religion as there are varieties in human opinion: so that it may sometimes mean the faith of the Jews, at others that of Christ, at others the peculiar doctrines of Rome or Geneva, or sometimes the mystical first cause of simple theism, and not unfrequently the moral principle acknowledged, under various names, by all teachers of what school soever. But as it is the especial object of the writer of this Address to explain as far as possible, and without risk of misapprehension, the principles of the society to which she appertains, she would expressly specify that she uses the term *religion* as distinct from *moral practice*, and as signifying *belief in, and worship rendered to a Being or Beings not cognisable by the senses of man*. And though it will of course never be demanded of any individual to adopt the shades of opinion held by the existing proprietors, yet it is equally due to them and to the world to remove all mystery from their principles as from their practice, and to declare explicitly those opinions which they hold conscientiously. Candour is here too the more necessary, as it is im-



portant that no one should seek the sanctuary of the institution without thoroughly understanding the opinions and practice of its members. Let it therefore be understood, that, without making their opinions a law, they will ever claim for themselves that which they accord to others,—perfect liberty of speech as of thought; and that, holding the exercise of this liberty one of the first pleasures of life, as also, in their public character, one of its first duties, they will *never forgo its exercise*. Those therefore acknowledging religious feelings, will do well to examine the extent of their liberality before entering the precincts of a society whose opinions might wound those feelings.

5thly. The existing resident trustees of the institution have decided that no religious doctrines shall be taught in the schools; but the reason of the children be left to its free development, and encouraged to examine all opinions, and to receive or reject them according to the bearing of facts and the strength of their moral testimony.

6thly. In conformity with the provision of the Deed, which binds the trustees to the opening of a school for children of colour, and with a view to consult the best interests of the race peculiarly recommended to their care, as well as the best interests of humanity in general, they propose, so soon as measures can be taken and means supplied for their reception, to receive children, either as pensioners, for the sum of *one hundred dollars per annum*, all expenses included, or without payment, upon condition that the parents or guardians shall transfer to the institution all rights over

the children so received. Such children will be treated and cared for the same as the children born in the institution.

7thly. Any persons of property sympathizing with the objects of the institution, and desirous of contributing to forward the same, could not better apply their succours than to the building up of its schools, either by devoting a sum of money for raising the necessary buildings, at the present much wanted, or by supplying them with books, maps, globes, a philosophical apparatus, &c. Donations of books to aid the formation of the library of the institution, will be at all times highly valuable.

8thly. It is conceived that (with some exceptions) the institution of Nashoba will be found most suited to young persons, of both sexes, of independent minds and liberal education:—men under the age of thirty, and who have yet their attachments to form, and whose feelings are unblunted by long commerce with the world and by the debasing spirit of trade; and young women of mental energy, amiable manners and dispositions, and small independent property; or in place of the latter, and which were yet better, possessing the knowledge of some useful occupation in the house, the dairy, or the schools, adequate to cover their expenses, and to promote the well-being of the society.

9thly. It is particularly recommended to every young man, before he visit the institution with a view to being received therein, that he apply himself to some useful occupation, by making a short but active apprenticeship to a good artisan or mechanic, blacksmith,

carpenter, sawyer, brickmaker, bricklayer, shoemaker, tanner, weaver, cooper, thatcher, &c., or to a farmer or gardener. The grafting, pruning, and proper treatment of fruit-trees, and skilful raising of vegetables, planting and dressing a vineyard, and above all the manual labour of a farm, the care and management of cattle, &c., will furnish employments of the first utility. It is also equally recommended to young women to acquire a previous knowledge of some useful employment. Plaiting and making straw hats, light leather shoes and gaiters (necessary, or at least commodious, articles of clothing in a forest settlement), spinning flax or cotton, weaving, simple cookery, baking, or any of the various occupations furnished by the house or farm, and necessary to human life and social comfort. And by this is not meant a general or imperfect knowledge of any employment, but a thorough and practical one. Let no man or woman seek Nashoba with a view of *teaching the science of a business*, or superintending the work of others. All must bring hands as well as heads, and above all *kind and willing hearts*, ever disposed to make light of inconveniences, and to find the best enjoyment in promoting the happiness of others.

10thly. It would be well for every individual to bring with him the tools necessary in his particular trade; and Europeans reaching the institution by way of New Orleans, may also bring with them a mattress, blankets, bed-linen, towels, and any other conveniences which their habits may have rendered necessary or agreeable, and with which a young and remote settlement is of course but

scantily provided. Among these should always be included a good knife, fork, spoon, and drinking-cup. Strangers will always render a service to the institution by bringing with them any seeds of superior quality for the garden or farm, cuttings of valuable and fruitful vines, or grafts of fruits.

Nashoba is situated fourteen miles from the little town of Memphis, which stands on the eastern bank of the Mississippi river, eight hundred miles above the city of New Orleans. Those reaching it from Europe by way of New Orleans, should be careful to avoid arriving in that city during the midsummer and early autumnal months. By leaving any of the European ports during the months of October, November, or December, they may expect to make the pleasantest southern passage, and will arrive in New Orleans during a delightful season. From New Orleans steam-boats (which navigate the Mississippi at all seasons) will land passengers and luggage at Memphis, where they will find themselves within a short ride or even a walk of Nashoba. Those preferring the northern route, by New York or Philadelphia, can make the voyage during any of the summer or autumnal months, from March till November; and may then traverse the most interesting part of the United States, and take steam-boat for Memphis on the upper waters of the Ohio. For this route the spring and early summer months are the most convenient, the rivers being then full and navigation open.

It is proposed to open regular communications between the institution and suitable correspondents in the leading countries of



Europe; Great Britain, France, Germany, Holland, and Switzerland. For the present it will suffice to name the Co-operative Society, Red Lion Square, London, and Count de Lasteyrie, of Paris.

FRANCES WRIGHT.

*On board the American ship  
Edward, bound for New  
Orleans, 4th Dec. 1827.*

*Deed of the Lands of Nashoba,  
West Tennessee. By FRANCES  
WRIGHT.*

I, Frances Wright, do give the lands after specified to General Lafayette, William Maclure, Robert Owen, Cadwallader Colden, Richesson Whitby, Robert Jennings, Robert Dale Owen, George Flower, Camilla Wright, and James Richardson, to be held by them, and their associates, and their successors, in perpetual trust for the benefit of the negro race.

The object of this trust, in its particular modes, I confide to the discretion of the trustees; provided that a school for coloured children shall always form a principal part of the plan: and provided further, that all negroes, emancipated by the trustees, shall, on quitting the lands of the institution, be placed out of the limits of the United States.

The trustees residing on the lands of the institution, provided their number be not less than three, shall constitute a quorum competent to transact business.

On all matters except those of the nomination of trustees and coadjutors, and of the admission of young persons aged from fourteen to twenty, the vote of a majority of the quorum of trustees shall decide.

For the protection of absent

and dissentient trustees,—no trustee shall be bound by any contract, to which he has not subscribed his name.

The trustees shall have power to fill the vacancies that may occur in their number; and to increase that number; provided that each nomination shall have the unanimous consent of the trustees, or of their quorum: and provided that the person nominated shall have, previous to nomination, resided at least six months on the lands of the institution; so that by such residence, a thorough knowledge may have been gained of his or her character.

The trustees shall not permit their numbers to be, at any time, less than five.

The trustees shall have power to admit other persons as their coadjutors; provided that each such admission shall have the unanimous consent of the trustees, or of their quorum: and provided that each person, so admitted, shall have, previous to admission, resided, during at least six months, on the lands of the institution; so that, by such residence, a thorough knowledge may have been gained of his or her character.

Such coadjutors shall enjoy every privilege of the institution, except that of trust or management.

To secure the complete independence of all who may join the institution, no one admitted either as trustee, or as coadjutor, shall be liable, for any reason, to expulsion; but from the moment of admission, each person shall have an indefeasible right to the enjoyment of the comforts afforded by the institution; that is, to food, to clothing, to lodging, to atten-

tion during sickness, and to protection in old age.

No member, whether trustee or coadjutor, who may quit the institution, shall be entitled to any compensation for past services, in addition to the participation he will have had, in the comforts of the institution while residing in it.

In the admission of members, whether as trustees or as coadjutors, the admission of a husband shall not carry along with it as a consequence, the admission of his wife;—nor the admission of a wife, the admission of her husband; nor the admission of parents, the admission of those of their children, who may be above fourteen years of age: each admission shall, like my own original nomination of trustees, be strictly individual, except that of children under fourteen years of age, whose admission shall be a consequence of the admission of either of their parents.

The children, under fourteen years of age, of all the members, whether trustees or coadjutors, shall be raised and educated by the institution, until they are, respectively, twenty years of age: when they shall, at the discretion of the trustees, be either admitted as members of this institution, or assisted in forming themselves elsewhere into a community.

Should any child, who has been admitted in consequence of the admission of either of his parents, be removed by either of his parents, from the school of the institution, for a longer period than six months, without the consent of a majority of the teachers, such child shall forfeit all claim on the institution.

Young persons, from fourteen to twenty years of age, may be

admitted individually; provided such admission be, after a residence of at least three months on the lands of the institution, and by the unanimous consent of the trustees or of their quorum; and, when so admitted, such young persons shall have all the privileges of children under fourteen, and no more; and they shall, like children under fourteen, forfeit all claim on the institution, by absence from the school, for more than six months, without the consent of a majority of the teachers.

On the fourth day of July eighteen hundred and seventy-six, the trust shall devolve on the then existing trustees and coadjutors, jointly, and thenceforward every member shall be a trustee.

Notwithstanding the legal inconsistency which such a reservation may seem to involve, I do reserve to myself all the privileges of a trustee.

The lands of Nashoba, which I give in trust, amount in the aggregate to about 1860 acres; lie on both sides of Wolf river, Shelby county, state of Tennessee; and are specifically as follows:

*[Here is inserted a technical description of the lands.]*

(Signed) FRANCES WRIGHT.

I, Frances Wright, do give to General Lafayette, William McClure, Robert Owen, Cadwallader Colden, Richesson Whitby, Robert Jennings, Robert Dale Owen, George Flower, Camilla Wright, and James Richardson, trustees of the lands of Nashoba, the slaves Willis, Jacob, Grandison, Redick, Henry, Nelly, Peggy, and Kitty, with her male infant; on condition that, when their labour, to-



gether with the labour of the family after mentioned, shall have paid, to the institution of Nashoba, a clear capital of 6000 dollars, with 6 per cent interest on that capital, from the 1st January, 1827 ; and also a sum sufficient to defray the expenses of colonization,—these slaves shall be emancipated and colonized by the trustees.

It is, however, the intention of this paper, that the male child of Kitty, as well as all the children, which she, and Peggy, and Nelly may bear, previous to their emancipation, shall be the property of the trustees, till they respectively attain the age of twenty-five years, when they shall be emancipated by, and colonized at, the expense of the trustees.

Further, in consideration of the implicit confidence which I have in these trustees, I consign to their care the family of female slaves, entrusted to me, by Robert Wilson of South-Carolina ; on condition that the trustees assume all the responsibilities relative to that family, which I came under, and which, notwithstanding this paper, I continue under, to their former owner, Robert Wilson : and on the additional condition, that, should the labour of this family, together with the labour of the slaves before mentioned, have paid, to the institution of Nashoba, the sums before mentioned, at an earlier date than that at which I am bound to emancipate and colonize them, the trustees shall, at that earlier date, emancipate and colonize the family, and their issue.

To the above-mentioned capital sum of 6000 dollars, with its interest, I renounce all claim, as well for myself as for my heirs, executors and successors of every

denomination, in favour of the trustees of the lands of Nashoba.

Witness my hand and seal, &c.

FRANCES WRIGHT.

I, Frances Wright, do give to General Lafayette, William Macclure, Robert Owen, Cadwallader Colden, Richesson Whitby, Robert Jennings, Robert Dale Owen, George Flower, Camilla Wright, and James Richardson, trustees of the lands of Nashoba, all my personal property that is now on these lands.

Witness my hand, &c.

FRANCES WRIGHT.

In attempting an institution in the United States, for the benefit of the negro race, I was fully aware that much assistance would be necessary, before any thing of importance could be effected.

To secure a title to this assistance, I have ever felt it requisite, that some guarantee should be given to the public, not merely for the sincerity of my intentions, but for my probable chance of success.

The mode that most naturally presents itself, on the first view of the subject, is to place the institution, by some legal arrangement, under the management of some public body ; and to appoint trustees subject to the control of that body. The objections to this mode are, I conceive, substantial. There is no public body, with which I am acquainted, that is not, and must not of necessity be, by the political constitutions of the country, a representative of the feelings of a majority of the nation. In these feelings, as regards the object I have in view, the benefit of the negro race, no reflecting individual can or ought

to repose confidence. Every part of the United States feels, more or less, the contamination of slavery. The negro race is every where, more or less, held, by a great majority of the population, in contempt and suspicion. Its very colour is an object of disgust. And in the speeches and votes of Congress, we find an evidence, that the most northern sections of the country harbour prejudices, equal in strength to those of the extreme south.

Next to the national securities, apparently offered by the legislatures and official characters of the states, some more private associations or bodies seem to present themselves; such as the emancipation and colonization societies. In the former of these, I could alone suppose any real sympathy of feeling: as, however excellent the intentions of many members of the colonization societies, I cannot but consider the essence of the institution to be favourable to slavery; as tending rather to relieve the slaveholders from some of those inconveniences which might force them to abandon their system,—than to effect a change in that system itself. The names of many of the presidents and directors of these societies, will sufficiently bear testimony to the justice of this observation.

In the members of the emancipating societies, I acknowledge with pleasure the real friends of the liberty of man. And my only reason for not placing this property in some way or other, under their control, is, that I conceive their views, respecting the moral instruction of human beings, to differ essentially from my own. This moral instruction I hold to be of even greater importance,

than the simple enfranchisement from bodily slavery; inasmuch as the liberty of the mind, and the just training of the thoughts and feelings, can alone constitute a free man, and a useful member of society.

My inquiries and observations have led me to believe, that the benevolence of the societies alluded to, is based on, or connected with, peculiar tenets of religion; and that the management of any individuals, who should not take these for their guide, would naturally be disapproved, and probably interrupted.

Let nothing unfriendly be found in these observations. I respect and esteem the intentions of the societies spoken of, and only differ from them in opinion. This difference of opinion, however, we both agree in considering of the first importance.

There being, thus, two objects to be attained, the giving some guarantee to the public, that the institution will not be perverted to the private interest of any individual,—and the possessing some security for myself and friends, that such guarantee will not endanger our ultimate views of moral regeneration—it has been felt necessary to have recourse to sureties of a still more private nature, which alone seem to embrace the desired objects. Let us place trust and responsibility where we will, we must still place it in men; and our security must ever principally rest on a belief in their integrity, and a knowledge of their feelings and opinions. In consequence, I have made choice of a certain number of individuals, in whom, and, failing them, in others, chosen as before mentioned, the possession and ma-



nagement of this property, in trust for a certain object, is vested.

I am fully aware that by this expression of sentiments, different from those commonly received in the world, the institution will forfeit much assistance which it might otherwise obtain. But I hold a plain expression of opinion to be not only a right, but a duty, and that in the exercise of this duty, every individual not only best consults his own dignity, but renders the most important of all services to mankind.

Emancipation based on religion, has hitherto effected but little ; and, generally speaking, has by the tone and arguments employed, tended rather to irritate than convince.

In facing the subject of slavery, it is necessary to bear in mind, the position of the master, equally with that of the slave. Bred in the prejudices of colour and authority, untaught to labour, and viewing it as a degradation, we should consider that what we view, at first sight in the planter, as a peculiar vice and injustice, is not more so, in fact, than any other vice and injustice, stamped by education on the minds and hearts of other men. We must come to the slaveholder, therefore, not in anger, but in kindness, and when we ask him to change his whole mode of life, we must show him the means by which he may do so, without the complete compromise of his ease and of his interests. There are comparatively few holders of slaves, who will not admit in argument the worst evils of the system, more particularly the idleness, violent passions, and profligacy, it but too generally fixes on their children. But, they will say, what can we do ; we are un-

fit for labour, and are dependent for our very subsistence, on the labour of the negro.

Let us then propose to them to unite their property, to pursue such occupations as their previous habits may bend to, and to continue to impose the harder tasks of labour, during their lives or necessities, upon the present generation of slaves ; conferring such an education on the children of their slaves, as shall fit them for the station of a free people.—Let them at the same time, train their own children in the habits worthy of free men ; rendering them independent of the labour of others, by a complete and practical education, that shall strengthen the body equally with the mind, render just and amiable the opinions and feelings, and introduce at once, in a new generation, that complete equality of habits and knowledge, alone consistent with the political institutions of the country.

In this place, the trustees will be found ready to enter into such terms with the owners of slaves, as shall forward the object above specified. It must be understood, however, that here is no invitation to the slaveholder in feeling and obstinate habit. None can be received who do not come with the feeling of good will to all men ; and who, regretting the prejudices of their own education, shall not desire, for their children, one of a completely opposite character. No difference will be made in the schools between the white children and the children of colour, whether in education or any other advantage.

What degree of assistance this infant institution may receive, must depend on the amount of

sympathy, scattered throughout the world, with the views and feelings expressed in this paper.

To those acknowledging such sympathy, the paper is addressed. Those who have money, or other property, will bring it; they who have only their arms or their heads will bring them.

To secure this assistance cheerfully and lastingly, it is necessary that the independence of every individual should be secured beyond the possibility of interruption. Without such security, human exertions must be feeble, and human happiness incomplete. Perfect independence, and entire exemption from all anxiety respecting the future, both as regards the parents themselves and their children, it is one of the objects of this deed to ensure.

Therefore it is, that so many difficulties are thrown in the way of the *admission* of members. Were a system of prevention followed instead of punishment, laws would be unnecessary. And in all the transactions of life, the only effective precautions seem to be those which provide against the occurrences of evil, not those which attempt provisions for remedying the evil when it has occurred.

It will be seen that this establishment is founded on the principle of community of property and labour: presenting every advantage to those desirous, not of accumulating money, but of enjoying life, and rendering services to their fellow-creatures; these fellow-creatures, that is, the blacks here admitted, requiting these services, by services equal or greater, by filling occupations, which their habits render easy, and which, to their guides and assistants, might be difficult or unpleasing. No

life of idleness, however, is proposed to the whites. Those who cannot work, must give an equivalent in property. Gardening or other cultivation of the soil; useful trades practised in the society, or taught in the school; the teaching of every branch of knowledge; tending the children; and nursing the sick—will present a choice of employments sufficiently extensive.

Labour is wealth; its reward should be enjoyment. Those who feel and admit this truth will see that it needs not to be rich, in the now received sense of the word, to contribute towards the building up of an institution, which, however small in its infancy, may be made, with their co-operation, to open the way to a great national reform. Deeds are better than words. After all that has been said, let something be at least attempted. An experiment that has such an end in view, is surely worth the trial.

To the friends of man and their country; to the respecters of the institutions of this republic; to all imbued with liberal principles; to all who wish, and believe in the possibility of the improvement of man; to all, in short, who sympathize in the sentiments expressed in this paper,—this appeal is made. Let us then come forward. Let us dare to express our feelings, and to act in accordance with them. Let us view, in a spirit of kindness, the prejudices, as well as the misfortunes, of our fellow-beings; remembering that prejudice is not a crime, but an evil entailed by education, and strengthened by habit.

Witness my hand and seal, this  
17th December, 1826.

FRANCES WRIGHT.



*Communication from the Trustees of Nashoba.*

The Deed by which we hold the trusteeship of this property has two objects in view: the one, to secure permanency to the institution; the other, to satisfy the public that the property will not be perverted to purposes of speculation or of individual gain. To these objects, of vital importance, many others have been sacrificed.

Viewed as a place of emancipation for adult slaves, its purposes would, in the first instance, be greatly facilitated, did there exist a power with the trustees to give securities on the property for the purchase of negroes. This might enable them gradually to build up a large institution, but it might also endanger the institution itself.

With whatever caution the original nomination may have been made, or whatever cautions we may suppose in future admissions, the leaning of the present generation of men, and perhaps peculiarly of Americans, is towards speculation, adventure, and commercial gains.

This spirit, as liable to be generated in a community as in private life, could only tend to demoralize the institution, and perhaps finally to endanger its existence. These views being distinctly understood, it will be seen, that no planter can here find a mere market for his slaves. The interests of the institution must always be considered, and no contract can ever be made in which responsibility, as to time of payment, and life of the negro, can devolve upon the institution.

The plan of work at present

adopted with the negroes of the institution is as follows:

The capital of 6000 dollars, at 6 per cent interest, stands to their debit. An inventory of all implements and live stock is registered: the same, with what may be hereafter purchased, are granted to their use without interest, they being required, at the expiration of their term of service, to leave the same or their equivalent in good condition. Half the produce of every kind is annually placed to their credit, it being purchased by the institution at the market price. The live stock killed for the use of the place as well as that sold in market is recorded, and half the value placed to the credit of the negroes. Accounts are regularly kept and shown to them weekly of the work done and the food expended. More general accounts, including clothing and other expenses, are shown to them monthly; all of which being paid out of their share of produce tends to induce economy.

In these, as well as all other arrangements, one principal object is held in view, the improvement of the slave, and the fitting him for the condition of a free man, by cultivating in him good feelings, and inspiring him with habits of care and economy. The view here given is merely a general one; details will be added or altered as experience guides. To these outlines we refer the planter who may wish to assist the establishment and benefit his slaves through its medium. Where these are his only objects, the gift of slaves, as made in the original deed, may serve as an example.

But where his circumstances require a remuneration, the value of the slave must be agreed upon

between the planter and the trustees. The amount will be repaid in the same manner that the slaves of the institution pay their value to it; that is, by receiving annually half the produce raised by the slaves, or its equivalent in money when sold. Those who think the cause of liberty is best promoted by the emancipation of the rising generation, or whose circumstances may prevent them from dispensing with the services of the parents, may here find an asylum for their negro children. The formation of the school is what requires the most assistance, and what is considered here as the most interesting and useful object. Children sent without their parents for the purpose of emancipation will remain until twenty-one years of age, when it is believed they will have refunded, by their labour, the expenses incurred for their education and support. Should they not have supplied a sufficient overplus to meet the expenses of colonization and outfit, they will be retained till the age of twenty-three or twenty-five. As it will be advantageous to transplant them in bodies of some number, economy and convenience may be consulted by taking some under age and some over age.

No terms of reception more specific than these can well be offered in a public document.

GEORGE FLOWER,  
JAMES RICHARDSON,  
FRANCES WRIGHT,  
CAMILLA WRIGHT,  
RICHESSON WHITBY.

*Resident Trustees.*

*Nashoba, 1st February, 1827.*

“OF the progress which may yet be made in the different branches of moral and political philosophy,

we may form some idea from what has already happened in physics, since the time that Lord Bacon first united in one useful direction the labours of those who cultivate that science. At the period when he wrote, physics was certainly in a more hopeless state than that of moral and political philosophy in the present age. A perpetual succession of chimerical theories had till then amused the world; and the prevailing opinion was, that the case would continue to be the same for ever. Why then should we despair of the competency of the human faculties to establish solid and permanent systems upon other subjects, which are of still more serious importance?”—*Stewart's Elements of the Philosophy of the Mind*, vol. i. p. 296.

“*Observations on the Cruelty of employing Climbing Boys in sweeping Chimneys.*” Hatchard and Son.

A SMALL pamphlet under the above title has just been published, and which we think is highly deserving the attention of the public, but more especially of those who are benevolently exerting themselves to mitigate the evils of the present condition of society. The practicability of the mechanical means recommended for sweeping chimneys, appears to be fully proved; and the numerous instances detailed of the dreadful sufferings of the poor boys from ulcers and other diseases incidental to their employment, are revolting to the feelings of humanity. We are sorry to find that the Society are in want of pecuniary assistance.—Dr. Hall concludes his remarks on the employments of the poor injurious to health, with the follow-



ing observation. "Nor can I forget mentioning the poor chimney boy, who, after suffering inconceivable hardships, dies frequently at length of a disease attended with the most acute of all pains—the cancer.—*Hall on the Effects of Civilization*, p. 21.

*"Stuart's View of European Society."*

WE are reminded of the following passage in "*Stuart's View of Society*," p. 143, by the arguments of those who object to any change in the constitution of society, upon the plea that the existing state of human affairs is ordained by Providence.

"When the territory of a tribe or nation ceased to be its property, and individuals acquired particular spots or estates, which they cultivated for their use and transmitted to their posterity, it was a consequence of the old manners, that these improvements were regarded as the usurpation of the powerful on the weak; and historians assure us, that it happened both in Greece and Italy, that the *land-marks* which had been fixed to distinguish the boundaries of property, were frequently removed or destroyed. It seemed an encroachment on the rights of the people, that lands, which of old pastured indifferently the cattle of successive occupiers, should be allotted to the use and convenience only of private men. It was accordingly not merely necessary to make laws to prevent the violation of private rights, but what is curious in an uncommon degree, even the *termini* or *land-marks*, that they might remain unremoved for the preservation and the separation of property,

were exalted into divinities. Thus religion as well as policy held out its terrors to force mankind to learn the art of appropriation, and to accept of power and riches."

**ACTUAL OCCURRENCES AND RESULTS OF THE ANTI-CHRISTIAN AND ANTI-SOCIAL SYSTEM OF INDIVIDUAL PROPERTY.**

STATE OF CRIME IN ENGLAND AND WALES.—The following is a summary statement of the numbers of criminal offenders committed to the several gaols in England and Wales during the last seven years.

Years.	Committed.	Convicted.	Executed.
1821 ..	13,115	8,788	114
1822 ..	12,241	8,209	97
1823 ..	12,263	8,204	54
1824 ..	13,698	9,425	49
1825 ..	14,437	9,964	50
1826 ..	16,147	11,095	57
1827 ..	17,921	12,564	70

Total 99,822 68,249 491

List of the number of offenders committed, convicted, and executed, during the same period, from the gaols of London and Middlesex:—

Years.	Committed.	Convicted.	Executed.
1821 ..	2,480	1,528	29
1822 ..	2,599	1,536	28
1823 ..	2,503	1,445	11
1824 ..	2,621	1,693	12
1825 ..	2,902	1,879	16
1826 ..	3,457	2,220	20
1827 ..	3,381	2,300	17

Total 19,883 12,601 133

Offenders acquitted in England and Wales, and in London and Middlesex, during the same period.

In England and Wales.	In London and Middlesex.
1821 .. 2,501	1821 .. 551
1822 .. 2,348	1822 .. 628
1823 .. 2,480	1823 .. 683
1824 .. 2,611	1824 .. 616
1825 .. 2,788	1825 .. 687
1826 .. 3,266	1826 .. 846
1827 .. 3,407	1827 .. 702

Total 19,401

Total 4,713

**INCREASE OF CRIME.**—This day are holden the Sessions of the Peace for Middlesex, at Clerkenwell; and on Thursday the Old Bailey Sessions will commence. The prisoners for trial at the latter, it is said, will amount to nearly 400 before the Grand Juries are discharged; which number, taking into account the short period which has elapsed since the last gaol delivery, namely, five weeks, far exceeds any precedent. During the past week alone, upwards of 90 persons were committed to Newgate on charges of felony. A large proportion of capital offences, it is understood, will be found in the calendar, several of which are of a very serious description. The governor of Newgate makes an annual report of the number of committals to that prison, with the crimes and the manner in which the convicted have been disposed of. The following statement will show the numbers which appear, by the returns of the four last years, to have been

Committed in 1824	....	2,166
1825	....	2,384
1826	....	2,931
1827	....	3,020

Thus it is seen, that in the two last

years crime has increased in a most lamentable degree. The difference between 1824 and 1827 is 840, which forms an addition of about 3-8ths of the former number. The state of the country, with reference to the increase of criminal offenders, is truly alarming; and those who have directed their attention to the subject, appear to be alike unable to account for the evil complained of as to suggest a remedy for it.—*Times*, February 18.

Before the Reformation there were no poor rates; the charitable doles given at religious houses, and church-ales in every parish, were sufficient. In every parish there was a church-house, to which belonged spits, pots, crocks, &c., for dressing provisions. Here the housekeepers met and were merry, and gave their charity. The young people came there, too, and had dancing, bowling, shooting at the butts, &c. According to A. Wood, there were few or no alms-houses before the time of Henry VIII.; that at Oxford, opposite to Christ Church, is one of the most ancient in England.—*Note to Valentine Greene's Worcester*, 1796.

## NOTICES.

*We have to thank our Correspondent for the reference to the Athenaeum, from which we will extract the Article on Private Property.*

*The translation of the Article on the "Means of preserving potatoes for a great number of years," extracted from 'The Philanthropist,' published at Brussels, in our next.*